October 1966

EDITORIAL REPRINT
The Eternal Verities

R. N. KAK
The *Brahma-vihara* Meditations:
A Buddhist Discipline in Social Relations

DONALD BELL
Prisoners of Conscience

HOWARD SERGEANT
Religion in Modern British Poetry:
Some Individualist Poets

E. W. MARTIN
The Contemporary Author in Britain

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THE ARYAN PATH

VOLUME XXXVII - NO. 10

oint out the 'Way'
wever dimly and lost among the host —
does the Evening Star
those who tread their path in darkness.

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVII OCTOBER 1966 No. 10

The Eternal Verities

[IN THIS MONTH falls the birth anniversary of the late Shri B. P. Wadia. In honour of his memory we reprint from THE ARYAN PATH of September 1931 an unsigned "carefully prepared" article, which he published "not as a final solution, but that study and discussion may take place." It sets forth a theosophical view of Soul and Reality.—ED.]

I. The Omnipresent Self

I. ALL IS LIFE.

II. *The Universe is worked and guided from within outwards.*

III. Each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara).

THESE WORDS, from H. P. Blavatsky's *Secret Doctrine,* embody the fundamental conceptions of Theosophy as taught by her. All her voluminous writings, as all her life-labours in every direction, were for the one purpose of imparting these truths to all who might be wrestling with the great Mysteries with which Humanity is encompassed today as much as, if not more than, in former times. The same great ideas are repeated by her in a thousand forms of speech, and for every statement of them she supplies fresh evidences of their underlying and pervading actuality. Behind all evidence and testimony to any fact, physical, metaphysical, or spiritual, lies the fact itself. Above and beyond any and all facts lies the apprehension or comprehension of their *meaning,* i.e., the relation subsisting and persisting between and among facts. Antedating and succeeding any and all experience or understanding is the Intelligence, or Being, to whom alone the facts possess either actuality or meaning. As every being is a form of Life, physical, metaphysical, spiritual, capable of experiencing facts, i.e., *relations* with other beings capable of varying those relations, it follows that all experience and understanding begin

and end with Beings. But, since no being is capable of independent, i.e., *unrelated,* existence, it necessarily follows "there is THAT, which upon the dissolution of all things else is not destroyed," in which all Being must arise, in which all Being must exist, and which must be the Reality within and without all beings — THAT of which any and all things can only be conditioned reflections, expressions, manifestations, *embodiments.*

It is easily possible for any man to think there was a time when he did not exist, a time when he shall cease to be; exactly as it is possible for him to imagine, "never was time when I was not, nor shall I ever hereafter cease to be." As these fundamentally diametrically opposed ideas *are,* as a matter of fact, metaphysical, held by different men at the same time, and by the same man at different times, it is self-evident that neither view has any but a relative validity: either merely represents the particular *idea* of Self entertained, and in itself has neither validity nor non-validity; can be but partial, since either view necessarily excludes the other, and depends for its verisimilitude upon the man himself. The man, not the idea, is the finality, and this whether as to the facts of experience, of understanding, or of Self.

Fundamental Truth, therefore, can never be found in any accumulation of facts or experiences; in any aggregation or aggregate of ideas; in any relation of the one to the other; but must be sought for in the man himself — if it is to be found in fact spiritual, i.e., *realized.* It must be *self*-sought, *self*-found, *self*-perceived, *self*-realized. The search for Truth must ever prove barren for any being so long as he partitions experiences, accepting some, rejecting others; for pain is as much a fact of experience as pleasure. Nor can Truth be found by him who seeks the good and rejects the evil, for both evil and good are *factors,* as pleasure and pain are *facts,* in the life-experiences of every being. Nor can Truth be perceived at second-hand, i.e., by means of either the evidence of others, or of inferences derived whether from our own experiences or those testified to by others. Truth verily is in all experiences whether these be pleasant or painful; in evil as in good; in the life-experiences of others as well as our own: Truth exists in them, but they do not exist in Truth. "He who, by the *similitude found in himself,* seeth but One Essence in all things, whether *they* be good or evil" — he only is capable of perceiving Truth, because he has seen the common nature of all facts of experience, the common reactions to them, the common actions springing from experience and ideation, the underlying similitude in all that is. This common similitude is the Truth in regard to all that hath been, all that is, and all that shall hereafter be. "*Realization* comes from *dwelling on* that which is to be realized." That which is common to all is experience, is our reaction to it, is our action based upon it. This communal nature

can mean but one thing: the One Identity, in all, as well as antedating all, surviving all manifested things and beings. "THAT thou art, O little man: thou art This, and thou realizest it not."

Because man is a finite being, whether regarded physically, metaphysically or spiritually, and because the human being represents in himself the three aspects of the Supreme Self, H. P. Blavatsky, as all her great Predecessors in all time, presents the One Identity for our apprehension as the Reality which can be sought for, found, perceived, realized, by dwelling upon the threefold Eternal Verity, not "as present, as contiguous as perhaps part-tenant," but as one's Self, as "the Knower in every mortal body."

Theosophy, or the Wisdom-Religion, comes from "Knowers of the SELF" who have realized that perfection for which we are still striving — from the Mahatmas of our Manvantara. Can these Mahatmas be found by the man of today, regardless of race, creed, caste, sex, nationality, or other human distinctions and differences? They can be found only by disregarding all these *differences* as finalities and by "doing service, by strong search, by questions and by humility" — by Universal Brotherhood as the basis of conduct and relation with our other Selves.

II. The Self as Seen

Since "All is Life," it must be that every part of Life is identical fundamentally with every other part, and with the whole: "There is no separateness at all" — in Reality. But the very expression evidences the triune nature of Life, of Man, of everything that is — that is to say, of everything that is manifested, or *seen* in any sense. That Unity lies undisturbed within and without all change, is easily perceived: the Intelligence is incapable of imagining anything short of Unity as the sufficient Source and Destination of "all this vast diversity."

As fact, it is unmistakably and unavoidably seen that this is a universe of action, of change, of diversity and multiplicity — in short the universe of *Karma,* not of "matter," as Westerners imagine to be the "finality" of all things. And what is *matter*? Even "Matter" is a unitary concept of the Seer in the philosophy of the Wisdom-Religion, or Theosophy: the word is used to indicate anything whatever that can be perceived in any way whatever. "Matter" is the opposite pole of Life to the Seer: it is "the aggregate of objects of possible perception"; it is, to the true Seer, the Occultist, "that *totality* of existences (or beings) in the Kosmos, which falls within any of the planes of possible perception." Like its *meta*physical counterpart, "Time," it is nothing else than the sequence of our own states of consciousness. Nothing — absolutely nothing

— exists to us except as it is "seen" in some sense. If not *present* in our consciousness it is non-existent — to us. But its existence to *itself* no more depends on us than our existence to *ourself* depends on it. It *is,* whether present to our consciousness or absent from it; we *are,* whether present or absent to it. What is eternally present and never absent is SELF. Subject and Object, Seer and Seen, "Spirit" and "Matter," have each a *relative* existence only — the *being,* that which is Absolute in both, is SELF. "Spirit" apart from "Matter," subject apart from object, Seer apart from the seen, is in sober truth as impossible of imagination as it is impossible to conceive of Space independently of any object in it; of Motion existing in and of itself, with no field of change (space in which to move) and no object to alter in its relation, whether to its own constituent elements or to other objects. Everything that *is,* is *both* Seer and Seen, both Spirit and Matter, both subject and object, but *in itself* is neither the one nor the other — it is THAT which ever is. The *metaphysical* Universe is therefore of necessity dual, as the spiritual Universe is of the same necessity a unity. Equally, the physical or "objective" Universe is a trinity — for it is impossible to imagine change without action, or action except upon the *principle* of the lever. Spiritually seen, Karma is the Principle of action, that which eternally *is* in all life, the One Element common to all change, or manifestation of Life, its Creator, its Preserver, its Destroyer, its Regenerator. Whether we call this *principle* by one name or another, as "deity," or "law," or "energy," or "*Fohat,*" it is the connecting link between the Unmanifested and the Manifested LIFE. *Internal differentiation,* the subjective or metaphysical Universe, is, in relation to the external, or manifested, world as the foetus is to the babe — it is a precedent, gestatory stage of a *continuous process.* Metaphysical existence precedes, dwells in, and survives, manifested existence. As says *The Secret Doctrine* (I. 238):

> The reincarnationists and believers in Karma alone *dimly perceive* that the *whole secret of Life* is in the *unbroken series* of its manifestations.

The "Wheel of the Good Law" is a graphic symbol of this eternal precession of the Equinox: as each being moves *forward* in the path of the Seer, the "Eternal Pilgrim," the Universe of the Seen appears to move *backwards,* the bottom moving to the top, the top of the wheel moving to the bottom. Both "top" and "bottom," both Seer and Seen, are *Maya,* an "illusion" — if taken to be other than they are, *a continuous change of relation.* Unless both birth and death are seen as the *continuous* and *coincident* progression of Life from the Spiritual, through the Metaphysical, through the Physical, "downwards"; from the Physical, through the Metaphysical, to the Spiritual, "upward"; unless "spiri-

tual," "metaphysical," "physical," are seen for what they are — states of consciousness and no more — the Seer will of necessity regard whichever one he may be in, and see it at the moment as the "real." If he is in "Nirvāṇa," that state will seem to him the reality; if in the metaphysical *"lokas"* or *"talas,"* these will be real — to him, the victim of his own ignorance, spiritually and psychically; if in the objective or physical phase of his cycle — grossest delusion of all — he will become that strangest of all the phenomena in manifested Life: a Seer who is convinced that his identity and continuity depend upon an ever-changing body that can be "seen" with the five senses. In all this, in each man, is the faithful mirror of eternal, of cosmic, of universal processes — the *Manvantaras* and *Pralayas* of "this whole assemblage of beings" called the Kosmos. Who pauses to reflect that each minutest change of relation between the Seer and the Seen involves and duplicates the whole vast majestic panorama of "the Day and the Night of Brahma"? That each human day is their incessant repetition, metaphysically, as each human life is their repetition physically? That each cycle of incarnations is the spiritual repetition by the Individual Life, the Self each one in Reality *is,* of the procession and precession of that collectivity of Souls called the Universe?

Yet all this may be *seen* by him who begins to look "with the subtle sight of the subtle-sighted" — with the Eye of SELF.

III. The Self as Seer

"The Soul is the Perceiver; is assuredly Vision itself, pure and simple; unmodified; and It looks *directly* upon Ideas."

Here we have the mysterious response which the Seers of all time have set themselves to repeat and record, as the only possible answer that can be made to the impossible prayer of ignorant mankind, blinded by its suffering and its sins: "Lord, that we may see without eyes, hear without ears, feel without pain, act without responsibility, and learn without understanding." H. P. Blavatsky expressed the same spiritual Reality, the same metaphysical Truth, the same physical Fact, in her *Key to Theosophy*:

> To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him nor would the latter be any the better off if such vicarious thought were possible.

The whole Physical universe, visible and invisible, is but "world food" — food for sensation, in the lowest as in the highest being; the

whole world of sensation is but food for the Metaphysical universe, whose forms are what we call Ideas, as we name the forms of the physical world, Bodies; the whole ideative world is but a Spectacle for the Soul the Perceiver — for the Seer is Self-existent: when he ceases to look, for *him* "the manifested Universe has ceased to be," even though it has not ceased for those Souls still in the bonds of flesh, or imprisoned in intangible forms of thought. Does the Seer cease when he turns aside from the world of external and from the world of internal forms? "At the time of concentration, the Soul is in the state of a Spectator without a Spectacle."

What is that state? It is as if one engulfed in the world Babel of sensation overwhelmed by *his own* Babel of mind cried out without surcease, "What is silence?" The more anyone — even a Sage — speaks of Silence, the more it recedes; the more one considers the discordant ideas of Soul pictured in creeds, philosophies, and other systems of thoughts, the further he from the Divine Image as *reflecting* all forms; the more one "meditates" on his own Soul as separate from all other Souls, the more is he an exile from the World of Souls, the "Divine Form as including all Forms." "Meditation," today as ever, "is but a name to the bewildered." Pushed to its "perfection," *insanity,* it becomes "meditation with a seed" — and that seed is self, the Self of Egoism or Matter, the *Ahaṅkāra* of *Bhagavad-Gītā.* Every great Founder of a religious sect, every self-deluded Saviour of others, every self-appointed *Guru* or Priest, from him whom millions worship for long centuries, to the wandering "Ascetic" with his handful of reverent adorers who sincerely imagine the "Master" is "out of his body," when in sober fact he is merely *out of his head* — every such Idolater is lost to the possibility of *Spiritual* evolution. He has mistaken the Self that is seen for the Self that sees — and this is *Egotism,* both in Patañjali's definition, and in the common-sense of mankind. He has fallen into that "current of efflux" — the Law of Retardation — which in the end, if unchecked, will bear him back to the Source in complete unconsciousness of Soul; as, if seen for what it is, the *reverse* of the current of progression, he will as surely land "on the other shore" in full Consciousness — the "Spectator without a Spectacle," save such as he *wills.* The one is the apotheosis *of* self, as the other is identification *with* SELF. As says *The Voice of the Silence*: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no room for both," and so "Choose ye this day whom ye will serve."

The genuinely religious Soul and the sincerely materialistic Soul are on one and the same current, though *faced* in opposite directions. Each "goes by what he sees" — by what is *seen,* experienced — externally and

internally. Each is convinced beyond recall that *what he sees* is the reality and finality. Yet he *is* Soul, though he knows it not, though in fact he is concentrated in Matter, not in Spirit; though he is convinced that "the non-eternal, the impure, the evil, and that which is not Soul, are, severally, eternal, pure, good, and Soul." He is veritably *himself* the "producer of this production" which he takes to be Reality because it is *seen*. What else can he do than regard himself as the *creature* of this creation, if he does not know himself as its Creator?

SELF is not personal; Law is not personal; action is not personal; nature is not personal; only *human* nature is personal. This is so because only in mankind is the three-fold evolution, Spiritual, Intellectual, Physical, conjoined, albeit not yet *identified* as one and the same SELF in all. SELF is *impersonal* in every man, as in all Nature. Every "God" of every religion is a Personal god; every Priest of every sect is a Personal saviour to his followers; every idea and ideal of the Materialist is a Personal power over the only Nature he knows or cares to know. The "Knowers of the SELF" are "Beneficent, Intelligent FORCES," whether in bodies, or out of bodies, whether working in the world physical or the world mental. *They* "know" what Concentration is, for They *are* THAT, self-sought, self-found, self-perceived, self-realized.

"What is concentration?" It is Impersonality—"the *attitude of the Perceiver continuously maintained*" in no matter what form or world or relation. The *Mahatmas* are neither leaders nor followers, neither saviours nor saved, neither Gods nor men. They are, on earth, the Incarnation of Universal Brotherhood; they are Teachers to those who would learn the meaning of their *mantram* to all Disciples of Their Wisdom, the *mantram* which it was the supreme object of H. P. Blavatsky's life to set resounding in the lives of all Theosophists as *their* First Object: To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour. "There is nothing but the SELF; the Self acts only through the creatures: *act* for and as the Self." Brotherhood *in actu* leads to brotherhood in thought; brotherhood of thought leads to brotherhood of Souls; brotherhood of Souls leads to Universal Brotherhood; Universal Brotherhood leads to the realization of the SELF. In Mr. Judge's "sacramental phrase":

Through the spreading of the idea of Universal Brotherhood, *the Truth in all things may be ascertained.*

R. N. KAK

The *Brahma-vihara* Meditations

A Buddhist Discipline in Social Relations

[Shri R. N. Kak, B.SC., LL.B., is an earnest student of both Science and Religion. For some years he has been specially pursuing a study of Buddhism. Readers may remember his article on "The Heart Sutra" (August 1965). In this article he sets out methodically the basic pattern of the *Brahma-Vihāra* meditations. These meditations aim at producing the right subjective attitudes for universal sympathetic and friendly social relations. Shri Kak points out that they are not in themselves considered sufficient means to the attainment of Nirvāṇa. Nevertheless they are part of the wise answer to the question: *How* can I be more friendly, kinder, etc.? And certainly the cultivation of a brotherly attitude towards all beings is a necessary if not sufficient condition for spiritual maturity.—ED.]

AMONG the Buddhistic meditations there are a set of four known as the "Stations of Brahma." The purpose of these "*Brahma-vihāras*" is to regulate our conduct towards other people. They aim at the development of friendliness (*maitrī*), compassion, sympathetic joy (*muditā*), and impartiality (*upekṣā*). They also occur in the *Yoga-Sūtras* of Patañjali and are not specifically Buddhistic. For centuries the orthodox Buddhist élite considered them outside the core of Buddhist effort and regarded them as subordinate practices. In *Mahāyāna* they assumed sufficient importance to alter the structure of the doctrine.

Any system of religious training tries to regulate the attitude of its followers towards (1) unwholesome passions which prevent them from spiritual advancement; (2) the spiritual forces that are all-pervading; (3) the Absolute Reality which they hope to comprehend; and (4) all other beings, be they men, animals, or others. In the present age the tendency is to shift the emphasis to our relationship with other men. Philanthropy has more or less superseded mystical exaltation, and kindness to individuals and social service seem to constitute the sum-total of religious aspiration.

Traditional religion considered the soul of man as basically solitary. The spiritual struggle took place and decisive victories were won in solitude, face to face with the forces of Absolute Reality itself. Gautama became Buddha because he won enlightenment under the Bodhi-tree, alone, and while concerned with metaphysical, not social, problems. Still, Buddhism does not believe that our relations with others can safely be entrusted to either metaphysical insight or chance. Metaphysical insight may lead to complete aloofness; and, if the relations are left to

chance, malice native to the lower nature of human beings would obliterate any trace of benevolence.

To a certain extent Buddhist friendliness is equivalent to Christian "love" and is, of course, considered a virtue. Christian love is more akin to "charity," and differs from other kinds of "love" in that it is directed to an unworldly spiritual essence, and is intense in respect of all beings. In Buddhism, friendliness is not amongst the highest of all virtues because ultimately it is Wisdom alone that can set us free. It is not one of the steps of the Eightfold Path, does not come among the seven "limbs of enlightenment," and is not regarded as one of the five cardinal virtues or six perfections. The *Anguttaranikāya* gives a list of eleven advantages of friendliness, but *Nirvāṇa* is not one of them. A warning is also given that cultivation of friendliness (*maitrī*) may turn into worldly greed, which is its "near enemy." It can also degenerate into passionate and sensuous love (*rāga*), or an exclusive attachment which makes distinctions and gives a privileged position to some rather than others. Sometimes *maitrī* is carelessly translated as "love," but it is actually "friendliness," being derived from the word *mitra,* meaning "a friend." The definition of friendliness has remained unchanged throughout Buddhist history: "Friendliness consists in bestowing benefits on others, is based on the ability to see their pleasant side, and results in the stilling of ill-will and malice" (*Visuddhi-magga,* IX. 93).

The spiritual value of friendliness can only be measured by its ability to lead to true selflessness. The Christian precept that "you should love your neighbour as yourself" is the same as the Buddhist idea of "unlimited friendliness." "As I myself wish to be happy and have an aversion to suffering, as I wish to live and do not wish to die, so also do other beings wish for the same," and therefore one should desire the same happiness for others as for himself (*Visuddhi-magga,* 297). Buddhaghoṣa interprets the canonical formula of "unlimited friendliness" as meaning that a man should

> identify himself (*attatāya*) with all (*sabbesu*), be they inferior, middling or superior, be they friends, foes, or indifferent ... should identify them all with his own self, without making the distinction that they are other beings (*Visuddhi-magga,* 308).

Thus we see that love for others should be raised to the level of love for oneself. Paradoxically, we find that in order to be able to love others we should know how to love ourselves. Buddhaghoṣa thinks it necessary that during the course of meditation on *metta,* friendliness should also be developed towards oneself. St. Augustine seems to have considered self-love to be so natural to man that a special command-

ment about it was not necessary. Aristotle also says:

> Such friendship for oneself can exist only in the good man; for in him alone all parts of the soul, being in no way at variance, are well disposed towards one another. The bad man, on the other hand, being ever at strife with himself, can never be his own friend. (*Magna Moralia,* 1211a).

Both Buddhist and Christian tradition teaches that in a spiritually developed man friendliness is selfless, and "seeketh not its own." The Buddhists would agree with Thomas á Kempis when he says:

> One who possesses the true and perfect charity does not seek himself in anything, but it is his unique desire that the glory of God should operate in all things. Oh, if you had a spark of that true charity, how vain all earthly things would instantly appear to you!

This is true only at the highest spiritual level. At the highest stage the conception of Buddhist friendliness and Christian charity, or *agape,* are essentially the same. Both have the belief that man is inherently so selfish that his selfishness cannot be broken by good deeds or cultivating desirable emotions but only by his coming into contact with spiritual Reality.

The Buddhists maintain that concentration and wisdom are necessary to change "friendliness" into "selfless love." The *dhyānas* purge friendliness of its exclusiveness and make it unlimited. The practice of trance gives to Buddhist friendliness detachment and also aloofness. This need not surprise us, because love of the more hearty type, obviously less spiritual, is often nothing but an excuse to fulfil the social instincts and to forget anxiety by mixing with the herd. Many times we find that the fear of loneliness is the cause of much that passes for "human warmth." True love fulfils itself by coming into contact with truth, and truth is mostly found in solitude.

There are links which are obvious between wisdom and selfless love. Spiritual love, being non-sensuous, must have an object which transcends the senses. In Christianity the object is God, and in Wisdom-Buddhism the *dharmas.* (Here the word *dharmas* is used strictly in the sense in which the Abhidharmists use it.) In Christianity we are asked to love all people equally. All are equal only in their relation to God, whose children they are. The love of God precedes the love of others. In its turn, our love for God will depend on our knowledge of him and only wisdom can give us this knowledge. According to the Buddhist view, neither I nor the others have any self. The only thing that exists is an incessant flow of impersonal *dharmas.* True and selfless love should operate on the plane of true reality. It should transcend the false appearance of self in others also, and its object should be that which is real,

that is the *dharmas*. Wisdom is the ability to contemplate the *dharmas* and therefore selfless love is always dependent on wisdom.

Compassion and sympathetic joy belong together. Compassion shares in the sufferings of others; sympathetic joy, in their happiness. Compassion is a virtue that makes people extremely sensitive to the misery of others and completely uproots even the wish to harm them in any way. There is always a danger that the virtue of compassion may easily become the vice of gloom. To think about the pain and misery that the world actually suffers is bound to depress the mind. At times helpless despair threatens to render powerless the will to help. Identification with all the pain, miseries, calamities, and horrors of the world is liable to make us suffer from irremediable melancholia.

Among the four *Brahma-vihāras,* compassion comes before sympathetic joy because it is so much easier to achieve. To the unregenerate man the suffering and pain of his fellow beings is not altogether repellent and sometimes it even attracts him. So much space in the popular newspapers would not be devoted to calamities if their readers were less avid to read about crimes, wars, accidents, atrocities, and so on. From a psychological point of view, apparent compassion may be very closely allied to cruelty. Cruelty consists in pleasure derived from observing the sufferings of others. To the compassionate the sufferings of others are painful. The division between pain and pleasure is ambiguous; in the pathological case of masochistic pleasure both are inextricably interwoven. Our capacity for self-deception is so great that very rarely is it possible to ascertain our motives with any degree of certainty. There are men who are secretly drawn to the calamities of the world and derive some hidden satisfaction from gloating over them. This is one of the important reasons why Buddhism wisely insists that the cultivation of friendliness should precede the practice of compassion. Friendliness purifies the heart of hatred and ill-will.

Eventually, it is for the practice of "sympathetic joy" to completely overcome the negative side of compassion, which is cruelty. Sympathetic joy is feeling glad about the prosperous condition of others and happiness in their happiness. It appears that we should welcome the happiness of our fellow beings more than their misery; but, in fact, it is not always so, owing to our misanthropic inclinations. Language provides a very reliable clue to our true feelings. Professor D. W. Harding has pointed out that

> the Oxford English Dictionary shows that we have never managed to fix linguistically the concept of generous admiration for good fortune or achievement that goes beyond our own; any word for this purpose seems at some point in its history to convey the sense of a grudge or ill-will

against the superiority of others (*Social Psychology and Individual Values*, p. 150).

Subconsciously, and in some cases even consciously, people have an aversion to dwelling on the happiness of others. Envy and jealousy, though very rarely admitted, are strong and deep-seated. Concentration on spiritual values may itself militate against feeling sympathy with the happiness of others. Happiness can be worldly or spiritual. To most men happiness simply means material prosperity. The spiritually minded can easily be tempted to derision and pity by the worldly happiness of others. To feel happy with the men of the world in what they regard as successes requires a very rare spiritual perfection. It is necessary to develop a complete and total indifference to all material things, because nothing short of this can deaden the spirit of rivalry. Only when one is completely indifferent can he rejoice in the joys of others like a grown-up rejoicing over the achievements of a boy or a baby. The youngster's achievements lie outside the field in which the grown-up competes and in which his self-esteem is at stake.

Not only the material but the spiritual happiness of others should also evoke sympathetic joy. The Mahāyāna lays special emphasis on this aspect (*Buddhist Texts*, ed. by CONZE, 1954, No. 128). It is regarded as praiseworthy to dwell lovingly on the achievements of the great spiritual heroes like the Buddhas, the Bodhisattvas, and other saints. In leading a spiritual life there is always a danger of falling into the pit of self-pity. Sympathetic joy with the spiritual conquerors keeps one away from the discontent which may be engendered by the privations of a lonely and hard life. The textbooks of Buddhist meditation have specially pointed this out (*Visuddhi-magga*, IX. 96). In spiritual life the reward is reaped at the end of a very long and hard journey. Sympathy with the attainments of the spiritual heroes of the past helps the aspirant in keeping up his zeal and courage. Since the practice of the higher levels of sympathetic joy raises the *yogin* above the day-to-day concerns and cares of everyday life, it prepares him for the fourth stage of the process.

In *Atthasālinī*, Buddhaghoṣa distinguishes between ten kinds of *Upekṣās*. Here we are only concerned with *Upekṣā* as the fourth of the *Brahma-vihāras*. It is an attitude of impartiality which has as its object all living beings. Aversion (*patighā*) to them is removed by it and also the desire to win their approval (*anunaya*). This type of impartiality produces a state of undisturbed calm within oneself (CONZE: *Buddhist Meditation*, 133). It acts as an antidote to both ill-will and sensuous greed. Sometimes, it is also identified with non-cupidity (*alobha*).

Two intellectual achievements are necessary to produce this impartiality. (1) All beings are seen as equal (*sama-bhāva*) (*Visuddhimagga,* IX. 96). All beings are essentially the same because all of them are non-existent (*ibid.,* IX. 123). Beings, regarded just as beings simply, without distinctions, are the object of this impartiality. (2) It is necessary to ignore the effect which others have on oneself. One should be able to understand the reason why people act as they do. Why they endure what they have to endure should also be clear. In other words, one should have a complete insight into the workings of *Karma.* Whatever is, is so as the result of *Karma,* and everybody has to manage his own *karma,* as no-one can discharge him from his responsibility (*ibid.,* IX. 108). The ultimate result of this impartiality is that the *yogin* becomes a disinterested spectator of the social scene and does not become restless over events over which he cannot have any actual control or influence (*ibid.,* IX. 109).

In this graded practice of social behaviour which we have surveyed, we find that the achievement of an impartial non-interference is the highest possible state. On attaining perfection we find that even the social attitude finally becomes distinctly a-social. Now we are in a position to realize why the four *Brahma-vihāras* cannot by themselves lead to final salvation from this world. They are mainly concerned with the social world of living beings, who are after all a deceptive, alienated, and diminished reality. The chief effect of the *Brahma-vihāras* is to make the *yogin* withdraw from this social world and take the final step towards his salvation.

R. N. KAK

Thus Spake Bhartrihari

HUMAN CATEGORIES

Selfless souls who live for others, are of this wide earth the cream;
Those regarding Self, still doing good to others, next thou deem;
Monsters they who ruin their fellow out of motive self-centred;
What though shall we call the motiveless villain of crimes abhorred?

—BHARTRIHARI

(freely rendered by RAMESH CHANDRA SHAH)

P. S. S. RAMA RAO

Professor Henry N. Wieman's Concept of "Creativity"

[Shri P. S. S. Rama Rao, M.A., is at present teaching in the Department of Philosophy, Southern Illinois University, Carbondale, Ill., U.S.A. The first part of this article appeared in our September 1966 issue. We print below the second and concluding part.—ED.]

II

THIS CREATIVE INTERCHANGE is distinguished from every other interpersonal and social process by two features: (1) This kind of interchange creates appreciative understanding of the values sustaining the other person or people; (2) each individual who attains this appreciative understanding integrates into his own individuality what he thus acquires from others.

> What he thus acquires from others is not only knowledge; it is also the values characterizing the individuality of the other so far as these are understood appreciatively and so far as these can be modified to develop the individuality of him who has attained this appreciative understanding of the other person.[5]

In other words, this kind of interchange brings about a creative transformation of the individual, which occurs when Creativity attains a dominance over counter-processes in the individual, in society, and in history. Individuals, societies, and periods of history can change from a low to a higher level of Creativity, and this never happens merely as a consequence of human striving to bring it about. Creativity itself brings this when the required conditions are present. Man can sometimes help to provide these conditions, but it is doubtful whether individuals and societies ever became more creative as a consequence of man's intending to become so.

Creativity opens up possibilities and achieves what the human imagination cannot even think of until it is expanded by this Creativity. The experience and the knowledge which the mind has, after it has been transformed, are different from the more finite and limited experience available to it before the transformation has occurred. Therefore the mind cannot know before it has been transformed what it comes to know afterwards. Thus the total self in action in the process of creative transformation is guided to an outcome which no human mind

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[5] HENRY N. WIEMAN: *Man's Ultimate Commitment*, p. 4

can predetermine. What guides it to this final outcome is the creative interchange described above — under (3) and (4).

But though man cannot create Creativity, he can resist it, and he does so often.[6] All the same,

> Creativity is at work in human life and is always ready to break through the resistances set up within the individual person and in social customs and institutions. When these resistances are removed the Creativity begins to transfigure the life of man and the world in which he lives. The transfiguration is in the form of appreciative understanding between people, in some cases approaching the depth and fullness of love,[7]

thereby expanding the valuing consciousness. A creatively transformed individual lives in peace, a peace which dwells in the midst of sorrow, struggle and suffering, combined with power and freedom, love and beauty which are found by the most complete self-giving to this Creativity. Such a person accepts hard and dark realities when he knows that they are intrinsic to the creative expansion and enrichment of the appreciative consciousness. The life of man can reach a higher plateau of being when the obstructive and destructive resistances to Creativity are reduced or corrected. We know this breakthrough because it has occurred to a high degree in the case of some rare individuals on certain occasions. But it cannot be victorious until the breakthrough occurs in the lives of many individuals and continues more or less indefinitely.

Professor Wieman gives the example of mystics in whom a new way of life has been brought forth by Creativity in transforming their minds to be more richly appreciative of qualities in persons and situations, in poverty and sorrow, comfort and power. When the mystic experience is creative, it is the radical transformation of the valuing consciousness from a more limited range to a more comprehensive sense of values. This transformation, as it ordinarily occurs, does not bring on the mystic experience because the change is gradual. When it is rather sudden, the mystic experience occurs.

> The experience of the mystic is a new creation, but at the same time, the mind of the mystic cannot undergo the degree of transformation required to complete the new creation apart from a corresponding transformation of other minds in creative communication with his own and, along with this, a corresponding transformation of social institutions and physical conditions.[8]

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[6] HENRY N. WIEMAN: *Wrestle of Religion with Truth* (The Macmillan Co., New York. 1927), p. 109

[7] HENRY N. WIEMAN: *Man's Ultimate Commitment*, p. 50

[8] *Ibid.*, pp. 50-51

This Creativity operating at the level of human personality, society, and history can be compared to the biological process operating at the level of the biological organism to create it progressively from conception and to create its health and vitality when required conditions are present. These two kinds of creativity are not the same, since one creates the biological organism progressively, whereas the other creates progressively the valuing consciousness of the individual in community with others and throughout human history. But they are both examples of creativity.

For several hundred years, sciences have been developing that are able to search out the conditions which must be present for the Creativity at the biological level to create good health, vitality, and long life. Where these conditions have been provided, people do have better health, more vitality, and longer life. In contrast to this biological creativity, we are today only beginning to develop the kind of sciences fit to search out the conditions which must be present for the most effective operation of Creativity at the level of the human mind in society and through history. These are the social sciences such as the psychology of personality, social psychology, sociology, anthropology, and the like.

Not only are the social sciences imperfectly developed as yet for the task of finding out the conditions required for the most effective operation of Creativity at the level of human personality, but there is the further defect that they are not consistently applied to this problem. Often they are used to obstruct this Creativity. This occurs when psychological and social devices are used to make people think, feel, and act according to what the politician, the ruler, the industrialist, the advertiser, wants, so that they will serve him and not develop their own constructive potentialities. Nevertheless, in many cases, the social sciences are seeking out the conditions under which the mind can expand its powers indefinitely. Such is the case in the psychology of education, in psychotherapy, and in other developments.

Not only must we develop the kind of sciences which can find out the conditions required for bringing Creativity to dominance over counter-processes in human life, and not only must these sciences be applied to this purpose rather than to other purposes which are opposed to this, but the third requirement is that people recognize that this Creativity is the way to all the greatest values of human existence and thus be led to use the information gained by the sciences to provide these conditions, each in his own personal life and in his social relations.

This comparison of the two kinds of Creativity, one at the biological level, the other at the level of the human mind, society, and history, is not intended to indicate that the two are the same. Rather the com-

parison has been made to indicate the programme of action to be followed if we are to release this Creativity from the obstructions in human life which now oppose it, so that it can expand to the maximum what men can know, control, and value, in community with one another and progressively through history. The programme of action has four parts:

(1) We need to develop the social sciences in such a way as to fit them for searching out the conditions under which this Creativity can operate most effectively.

(2) We need to apply the social sciences to this problem rather than to serve goals opposed to it.

(3) To the measure the social sciences find the conditions most favourable for the operation of this Creativity, we must use this knowledge in our personal lives and in the organization of society. Such knowledge is never infallible and mistakes will be made, but this is the way we have improved the health of the organism and found all other forms of improvement.

(4) The fourth part of the programme of action comes both first and last, because all the above depend on it. This is to accept this Creativity as the guide and goal of human life, giving it first priority in every time of major decision. We cannot do any of the above — (1), (2), and (3) — unless we accept this Creativity as being what can save us from the frustrations, fears, and miseries of human life and transform us toward the greatest good ever to be attained.

This fourth part of the programme of action, which is also the first part because everything depends upon it, means that this Creativity must command the kind of ultimate commitment which is called "religious" and has been given to what has been called "God" with all the different meanings attached to this word. Whether or not we use the name of "God" to refer to this Creativity, it is essential that our powers of science, technology, politics, education, and art be devoted to providing the physical, chemical, biological, psychological, and social conditions under which it can operate effectively to save from what threatens to impoverish and destroy and to transform toward the indefinite expansion of the valuing consciousness of individuals in community and in the continuity of history.

P. S. S. RAMA RAO

DONALD BELL

Prisoners of Conscience

[Mr. Donald Bell, a Congregational minister, is at present General Secretary of Amnesty International, British Section. He writes of the conception, the methods of work, and the successes of Amnesty International — a wholly philanthropic association whose work we have referred to on occasion in "Ends and Sayings." The Society exists to help "Prisoners of Conscience," i.e., those imprisoned not for any crime but for their beliefs or political faith. In the most impartial way Amnesty International strives to help these, out of a pure human compassion but by the most practical means possible.—ED.]

FIVE YEARS AGO a movement was born which is of concern to all thinking people. The movement is known as Amnesty International, and in this short space of time it has already become solidly established, with national sections in twenty countries and with consultative status at the United Nations and the Council of Europe.

Amnesty International began through the inspiration of one man, Peter Benenson, an English lawyer. He had for many years been concerned about cases of injustice which he had met in the course of his profession. Then an incident which appeared in the newspapers led him to a new and consuming interest. He became aware that great numbers of people, in many countries, are imprisoned though they have committed no crime. It happens that their beliefs or opinions are not acceptable to the authorities of their particular country and for this reason alone they suffer persecution. The problem may be stated thus in a few brief words, but behind the words there lies an ocean of human suffering — humiliation, ostracism, solitary confinement and torture, together with the destitution and sense of loss suffered by dependent families. Benenson decided that something must be done, and in co-operation with Eric Baker, a member of the Society of Friends, he wrote an article for *The Observer* of London, outlining the position and expressing the need for action. There was an immediate and enthusiastic response from many readers, which enabled an organization to be set up which since then has been working for the relief and freedom of all "prisoners of conscience."

The phrase "Prisoners of Conscience" was coined in Amnesty's early days to describe those people who come within its concern — those who are detained for their religious beliefs or their political opinions, provided they have not advocated, or been involved in, violence. As far as Amnesty is concerned the prisoner's views are quite immaterial: the movement is absolutely impartial; it is humanitarian and not political: and its influence derives from this fact. Governments which would ignore

political protests may listen to an organization which is above politics, and the requirement concerning violence makes it possible to appeal for Prisoners of Conscience on the grounds that their release would represent no threat to national security.

The movement has developed mainly through local Groups. There are now about four hundred of these, most in Europe but with some in North America, Australia, and New Zealand. One has recently been established in India.* This is trying to contact other bodies active in the field of Human Rights and would also welcome individual inquiries. The Groups consist of ordinary people. Some have only half-a-dozen members; some have twenty or more; and each Group "adopts" prisoners in groups of three. One prisoner will be from a country of the Eastern Bloc, one from the Western Bloc, and a third from a non-aligned country. This is to demonstrate the Group's impartiality and for this reason much care is taken, despite difficulties, to preserve the balance. A Group which adopts a prisoner seeks to help him in several ways. Sometimes it may be possible to write to him, and experience shows the worth of this simple action. Again and again prisoners testify to the inspiration and encouragement they receive through knowing that people outside the prison, in some far-off country, are concerned for their well-being. Always a Group will appeal to the authorities for the prisoner's release, and in every possible way they will try to bring pressure to bear to this end. Groups write to the Government authorities, they obtain publicity through the newspapers, they enlist the help of prominent people, they visit embassies, and sometimes even send representatives to the country concerned. In addition to the work for the prisoner a Group may sometimes raise money for the relief of his family, and in the special circumstances in South Africa and Rhodesia, where nothing effective can be done for the prisoner, many Groups have been doing this.

Can these appeals to Governments succeed? Surely vast bureaucratic machines will not take notice of the activities of obscure groups of ordinary people, with no special authority to interfere? This is an obvious reaction to a description of the Amnesty Groups; yet such a negative response has been believed by experience. Appeals do, occasionally, succeed and high authorities sometimes heed the representations that are made, especially when they come in the name of Amnesty International and thus represent not one local group alone, but a considerable movement of opinion.

As a matter of policy it is felt better to make no public claims to the effect that such-and-such a prisoner was released in response to the appeals of a particular group. It is felt this might embarrass the author-

* Shri Satyendra Nath Verma, Janakpur Road, Dist. Muzaffarpur, Bihar, India.

ities concerned and make them less co-operative another time. Also releases often come about for a variety of reasons, of which Amnesty's pressure is only one. Yet the case histories available to private scrutiny leave no doubt that there are many successes on record. This does not mean that all, or even most, of the adopted prisoners are effectively helped. It is in the nature of the work that a tremendous amount of work is apparently ineffective. A prodigal expense of time and energy and a multitude of failures lies behind every success. Yet when success is seen in human terms — a shattered life restored or a family reunited — it is clear that the effort is well rewarded. In the first five years over two thousand cases were adopted and for various reasons eight hundred were released in the same period.

Some critics have suggested that the whole enterprise is out of order, because local Groups have no right to interfere in the internal affairs of countries other than their own. Legally, this is undoubtedly true, and if Groups addressed indignant protests to foreign governments they might well expect to be rebuffed. But Amnesty's work is humanitarian, not legalistic. Groups send polite and reasoned appeals, couched in terms to which exception cannot be taken; and by stressing their interest in an individual they by-pass the accusation of interfering in internal politics. They appeal also to the Universal Declaration of Human Rights of the United Nations. This sets out the fundamental freedoms of belief and opinion, which Prisoners of Conscience do not enjoy. Since most countries adhere, in theory, to this Declaration, they are being asked to do no more than to practise the principles that they, in common with most of the civilized world, already profess.

The activity of the Groups is co-ordinated in National Sections, of which the largest is the British, followed by the Scandinavian Countries, West Germany and Ireland. The compiling of the case histories on which everything depends is undertaken by an Investigation Department in London. Here a small staff works at high pressure, investigating new cases and adding up-to-date information on those which are already adopted. Its original sources of information were the newspapers of many countries. Now these are supplemented in many ways: by representatives on the spot, by investigators travelling abroad, by direct appeal from the families of accused men and women and so on.

This development brings its own problems. In the early days Groups often received very scanty details of cases. Though this was inevitable it was not satisfactory. They might find themselves appealing for someone who was already released, or who turned out not to be eligible as a Prisoner of Conscience. Whilst the movement was young this could be excused. Now it is important to avoid such mistakes. Therefore the In-

vestigation Department does not send case-sheets to Groups until it has enquired into the details as thoroughly as possible. Such work is difficult and time-consuming, and adequate staff is not yet available to produce all the case-sheets which Groups demand, let alone to begin investigation on a scale in any way commensurate with the size of this world problem.

To complete the description of Amnesty it is necessary to refer to the International Secretariat, which is also situated in London and engages in activities which would not be appropriate for a local Group. For instance, it produces reports of prison conditions in countries with substantial numbers of political prisoners. The countries are chosen on the same impartial basis as that on which prisoners are adopted: the reports are issued three at a time, on an Eastern country, a Western country and one that is non-aligned. Most countries are sensitive to world opinion, and prison reports are likely to have a good effect on prison conditions. Another activity of the Secretariat is the sending of observers to political trials. It is not easy to gain access, but sometimes it is achieved, and the presence of an observer who, as it were, represents the conscience of the world can do much to ensure a fair trial and a moderate verdict. Again, the Secretariat has had an active concern for the welfare of political refugees from South Africa. For some time an Amnesty representative was stationed in Bechuanaland, providing temporary shelter and making arrangements for the refugees to find permanent asylum in Zambia and elsewhere. At the United Nations Amnesty is campaigning for the appointment of a High Commissioner for Human Rights. All these are only examples of activities in many fields and many countries.

Behind the Groups, the Investigation Department, and the International Secretariat, stand a great number of individual supporters of Amnesty. It is their subscriptions which account for the greater part of the income and many members also work directly for prisoners through Amnesty's "Card Scheme." Each month they send three post-cards on behalf of three prisoners — the names and details on each occasion are set out in a special news-letter — and thus hundreds of cards arrive together in a mass appeal. The idea is simple and it has proved effective.

This has been a bald account, on the assumption that readers of THE ARYAN PATH will not need a catalogue of "human interest stories" to arouse their concern and to convince them of the importance of Amnesty's work. I may add that the effectiveness of it depends to a great extent on the weight of public opinion. Thus the need is urgent for more members and more groups in as many countries as possible, as well as for the widest publicity to enlist the sympathy of the general public throughout the world.

Amnesty International is a movement which concentrates on individuals, on the plight of particular men and women who suffer unnecessarily. Yet its importance is far greater than this might suggest. In spotlighting these individuals it is, in effect, dramatizing one of the urgent problems of the contemporary world, the problem of co-existence between all the varied groupings of humanity: national, political, cultural, racial, and religious. World events increasingly cause us to rub shoulders together. Isolationism has become impossible in international affairs, and societies which were formerly dominated by one religion increasingly come into contact with representatives of other faiths. This situation demands that we exercise tolerance, for our well-being depends upon it. We have to learn to live together because unrest and strife can no longer be isolated and every upheaval sends ripples to the ends of the earth. Each time a Government releases a Prisoner of Conscience a small victory will have been won for the cause of sanity; a small occasion of bitterness and strife will have been removed. And though many prisoners remain, no appeal for them is wholly wasted. It is a part of the long process of education by which men and women may at last understand the requirements of brotherhood and peace.

DONALD BELL

Silence

Strange that words should needs record it!
this kingdom of reflective minds;
within whose widest bounds is no thing spoken
by way of speech employing tongue or pen.
And yet, here is no silt of thought;
no desert waste of intellect;
no dried emotion, palsied, weak:
but strength is here as of a mighty rock,
and vision clear as morn's compelling beams,
and feeling flowing fresh as mountain streams.
Who muses here may find himself imbued
with love cleansed of all hate and dauntless fortitude.

—WILLIAM EWART WALKER

HOWARD SERGEANT

Religion in Modern British Poetry: Some Individualist Poets

[We have great pleasure in publishing this fourth study by Mr. Howard Sergeant, the distinguished poet, critic, and editor, of aspects of religion in British poetry. The earlier studies appeared under the sub-titles "The Influence of T. S. Eliot" (February 1966), "The Preoccupation with Time" (May 1966) and "The Ambiguities of Dylan Thomas" (August 1966).—ED].

THE WORK of four poets who emerged during or after the second World War is particularly relevant to this series of studies — Anne Ridler, Kathleen Raine, Norman Nicholson, and R. S. Thomas. Anne Ridler, whose poetry shows the influence of both T. S. Eliot and Charles Williams, accepts the discipline of the Anglo-Catholic Church. Her first volume of poems, *The Nine Bright Shiners,* was published in wartime and, like other poets of her generation, she found it necessary to reconcile her own personal values with the reality of a world at war. In the process of doing so she appears to have reached the conclusion that, though Governments or Heads of State may be responsible for the actual decisions which set whole nations against each other and which determine international relationships, the individual cannot avoid some share of responsibility:

> For us, who by proxy inflicted gross oppression,
> Among whom the humblest have some sins of omission,
> War is not simple; in more or less degree
> All are guilty, though some will suffer unjustly.

The sins of humanity are in aggregate the sins of individuals — "in more or less degree all are guilty." The conflict between good and evil is, fundamentally, within ourselves and at the centre of human experience. "Where should we turn unless, Lord, to Thee?" she asks in one poem; and, in another, prays:

> After our knowledge, weariness and grief,
> Forgive us all, and deliver us from our sins.

Her religion is not confined to intellectual theories; it provides the background to the whole of her work, much of which is directly concerned with the activities of daily life. In the concluding lines of a tender poem of motherhood, entitled "For a Christening," there is all the simplicity and wonder of an invincible faith:

> . . . And wherever you sleep —
> My arms outgrown — or waking weep,

Life is your lot: you lie in God's hand,
In His terrible mercy, world without end.

With her first book Anne Ridler distinguished herself as a poet able to write of marriage, motherhood, and intimate personal relationships without the slightest trace of sentimentality and without embarrassing the reader. Nor does she camouflage her feelings behind a "neutral tone." She arouses and maintains interest, and establishes the validity of her ideas, by keeping firmly to the point she is trying to make, and by her scrupulous honesty in grappling with the realities of the situation:

Yet much is already hidden:
Secret stir of the brain, secret ways
To turn my will, and test my strength of purpose.
And then, what possible relation
Exists between the darling of one moment
And the crimson barbarous brat of another instant?
("The Glance")

In the long title-poem of *The Golden Bird* (1951), Anne Ridler attempted a more ambitious theme, but, venturing into the "diverse mythological traditions" upon which she draws, she seems to have gone a little out of her depth, so that the poem leaves no clear-cut impressions. *A Matter of Life and Death* (1959) is in direct line of development from *The Nine Bright Shiners,* though it expresses a more mature philosophy. There are moments of tenderness reminiscent of "For a Christening"; there is the effort to state the unglamourized truth and yet to capture the mystery underlying common experience, as in "Choosing a Name" or "The Gaze" (of a baby); and informing all the poems in the volume is the religious faith which has been a recognizable feature of her work since she started to publish:

I am sustained by powers not my own,
As on the tide of prayer
Another's love can sway me toward
Some good that of myself I would not:
Powerful, hidden to me,
As the purpose which drives these great ships forward
Parting the sea.

In Kathleen Raine's earliest poetry religious images and natural phenomena were employed as symbols of spiritual experience, and integrated in such a way as to impart a metaphysical quality to her poems, after the manner of Donne. Because her scientifically trained mind and her naturally religious temperament have made her strangely conscious of

the creative processes of the world in which she lives, she seeks in her poetry to identify herself with the external forces of nature, as if to assure herself of her place and function in the cosmic pattern, however insignificant they may appear to be against the immensities of the universe. When she expresses her personal feelings in a "Love Poem," they are inseparably bound up with this sense of a creative pattern which has been taking shape since time began:

> When your hand touches mine it is the earth
> That takes me — the deep grass,
> The rocks and rivers, the green graves,
> And children still unborn, and ancestors,
> In love passed down from hand to hand from God.
> Your touch comes down from the creation of the world,
> From those paternal fingers streaming through the clouds
> That break with light the surface of the sea.

It was this aspect of her work that led some critics to describe her as a pantheist, but, as her poetry matured and her thoughts crystallized, there was a switch of emphasis and with it the substitution of Blake for Donne as her major influence. "*Ecce Homo*" shows both the depth of her emotional power and the peculiar nature of her vision which enables her to correlate past, present, and future in a single theme, without loss of human sympathy:

> And on the holy cross, by Him outpoured,
> The life-stream of entire creation flowed
> Down from those veins whose life flows in us all;
> And every heartbeat of the world shed from His side
> Blood of the dying deer, the wounded bird,
> The slain archaic king, workman, and murderer,
> Those who die unfulfilled, and in despair,
> The young forgotten soldier choked with sand,
> All those who go down to that soundless sea
> With all the human mystery in its tide
> That washes for ever the long shores of the world.

If it can now be said that her vision is timeless, yet Christian in the final analysis, it is scarcely an orthodox one. There might be something of a fairy-tale atmosphere about her fourth volume, *The Year One* (1952), with its spells and incantations, its wild wind-music and voices in the night, were it not for the fact that it awakens an uncomfortable feeling of recognition, a primitive awareness of intangible processes that cannot be banished merely by closing the book. The truth is, of course, that Kathleen Raine has penetrated to unusual levels of archetypal experience, and it is this depth which, camouflaged by the

simplicity of her thought and language, catches the reader unprepared (perhaps this is also the effect of fairytales on children?). When she speaks to us directly in her quiet, reflective tone, as in "The Instrument," or more crisply, as in "A Word Known to the Dead," she is able to bring us back to the realities of daily life whilst still under the subtle spell she has woven about the delicate poems in this volume, which marks not so much a new development as a more intensive exploration of experience she has already hinted at in earlier collections.

Norman Nicholson is an Anglican by choice, but during his childhood he was thrown into close contact with Methodism, which made a lasting impression on his mind. "If I have any power of rhetoric," he once admitted to me, "I believe that it derives from the old Methodist preachers." Nicholson's earliest work was packed with Christian imagery, somewhat after the manner of Stanley Spencer's paintings, and he frequently drew upon Biblical history for his subjects (e.g., "The Burning Bush," "Belshazzar," "Carol," and "The Ride to Jerusalem"), though his approach was always highly original and his diction sufficiently novel to suspend the scepticism of non-believers — except when he overstepped the bounds of congruity with such phrases as "preserved in gelatine of Jesus' blood." In his longer and more specifically religious poems he attempted to deal with traditional themes from a new angle, but if the way in which he developed his ideas and maintained control of his material commanded one's respect, the result was not entirely successful as a whole. The religious element in his work was more convincingly expressed in less ambitious poems like "Rock-ferns," which appeals to the imagination by its audacity:

> Why need I fear the bursting bomb
> Or whatsoever death should come,
> If brains and bowels be cast forth
> Splintered to spleenwort on the earth?
> And if a subtler part may cruise
> Twice round the sun and Betelgeuse,
> My soul shall detonate on high
> And plant itself in cracks of sky.

Rockface (1948) signalized an important phase in Nicholson's development. With the publication of this volume it became evident that he was giving far less attention to the superficial aspects of Christianity, and more to its intrinsic values. The few scriptural images to be found are confined to descriptive phrases —

> Chimneys are Lot's wives of salt . . .

— and poems appropriate to the occasion ("Caedmon"), and he no longer resorts to surprise tactics as a gimmick. The material is more assimilated, too. In "To a Child Before Birth," for instance, he emphasizes the individual's need to attain some measure of independence in order to reach moral and spiritual maturity, to stand on his own feet, facing his own responsibilities, if he is to fulfil himself. Paradoxically, he chooses the frailest of individuals to make his point:

> . . . Perfection is not the land you leave,
> It is the pole you measure from; it gives
> Geography to your ways and wanderings.
> What is your perfection is another's pain;
> And because she in impossible season loves
> So in her blood for you the bright bird sings.

As a result of these changes Nicholson's work not only evinces greater depths of thought and imagination but is also more authentic in expressing the Christian interpretation of life in terms of his own environment. Biblical episodes concerned with the conflicts at the centre of human experience still have a fascinating power over him. In his later poems he seems to be aiming at a direct style, combining a colloquial language with an individual conception, as in "Innocents' Day":

> And Herod said: "Sup-
> posing you had been in my shoes, what would you have
> done different? — I was not thinking of myself. This
> child — whichever number might have come from the hat — could
> scarcely have begun to make trouble for twenty or
> thirty years at least, and by that time
> ten to one I'd be dead and gone . . . .

Nicholson is, perhaps, better known for his regional outlook than for his Christian views, but for the poet himself the two are inseparable.

R. S. Thomas is another regional poet with strong religious preoccupations. Thomas is an Anglican priest and most of his poetry has been written while he has been attached to a parish situated in the wild hill country of Wales. It is hardly surprising, then, that many of his poems should record a pastor's reflections upon his flock and of the way in which the various members of a rural community react to one another and to their tough environment; that, although he describes the landscape accurately enough, he should be more concerned with people than with places — with Chapel Deacons and labourers, Welsh hill-farmers and their wives, or, more specifically, with such prototypical characters as Iago Prytherch, Ap Huw, and Lowri Dafydd. What is surprising is

the down-to-earth honesty of his approach to his subjects, sparing neither his parishioners nor himself, accepting life as it is presented, with a compassion that goes right to the heart of the situation:

> Men of the hills, wantoners, men of Wales,
> With your sheep and your pigs and your ponies, your sweaty females,
> How I have hated you for your irreverence, your scorn even
> Of the refinements of art and the mysteries of the Church,
> I whose invective would spurt like a flame of fire
> To be quenched always in the coldness of your stare.
> Men of bone, wrenched from the bitter moorland,
> Who have not yet shaken the moss from your savage skulls,
> Or prayed the peat from your eyes . . . .
>
> ("A Priest to his People").

But if R. S. Thomas does not flinch from depicting the poverty, ugliness, and lack of vision of which he is acutely aware, neither does he allow them to blind him to man's

> . . . kinship with the earth, where all is forgiven,
> All is requited in the seasonal round
> Of sun and rain, healing the year's scars.

In his long narrative poem, "The Minister," he deals with the experiences of a young and enthusiastic pastor appointed to a Welsh moorland parish on leaving college; and, attacking the narrowness of Welsh puritanism, he attributes the young man's failure to his inability to recognize this "kinship with the earth" and man's place within the organic life of the community. For the disillusioned minister the words "Beloved, let us love one another" are blown

> To pieces by the unchristened wind
> In the chapel rafters, and love's text
> Is riddled by the inhuman cry
> Of buzzards circling above the moor . . .

but for the poet himself the cyclic processes of Nature

> Correct out of a vaster reason
> The small errors of the flesh.

What development there is in R. S. Thomas's work is to be found not in the extension of his range of subject or in any modification of his style, but in the increasing depth of feeling and the growing assurance of his characteristically casual tone, which, nevertheless, enables him to make forceful statements with striking economy in the use of language:

History goes on;
On the rock the lichen
Records it: no mention
Of them, of us.

HOWARD SERGEANT

Then God Stooped Down

He danced through joyous days with such gay grace
That busy God looked from His dizzy place
And smiled and smiled benignly through all space.

One night the garden, now November-sere,
Drew him from bed. He shivered there in fear
Till the friendly moon lifted her head to peer
Above the fierce teak tree that scraped the sky,
And shone like a new anna heaven-high.

I want please God, give that bright thing to me!
God shook His head, but smiled caressingly.
Before the child had never been denied;
He could not understand he cried.

God saw in His great heart He felt the pain
L...et's see how long is it since We've had rain?
Two hours ago, the record keeper said.
St...ill it's a while since a miracle's been made.

So God thought up a cloud of eiderdown,
Passed it over the moon's face like a frown
Then quietly, unnoticed, took the moon down.

Through his spent tears the child looked presently
And there, beside him on the grass could it be?
But now that it was close it looked less bright.
He touched it gingerly it might bite
And felt its icy sting with rapt delight.

Each deep crevasse held jewels of which the least
Would dim the fabled splendour of the East.
The child was cross because his gift was creased.
This toy was just like any other ball —
Or not so good — it wouldn't bounce at all!

So, wearying of freedom for the day,
Eyelids drooping, he let sleep come to stay.
Then God stooped down and put the moon away.

DOROTHY ELLIN FLAX

E. W. MARTIN

The Contemporary Author in Britain

[Mr. E. W. Martin is a writer and a social historian with a deep concern for sociological problems. For the past few years he has been carrying out a special study of certain historical movements, and in 1965 was awarded a Leverhulme Research Fellowship. In this article he writes with sincere feeling and sober restraint about the problem of the author in Britain today. Even in an affluent society the author does not always find it easy to support himself by writing. There is something the matter with the values of any civilization in which this happens. In India the problem is even more difficult and Mr. Martin's quiet discussion of some suggestions towards solving the British problem should be of great interest.—ED.]

FOR A LONG TIME professional authors in Britain have been labouring under difficulties. These difficulties are not always economic in origin, but there can be little doubt that failure to earn an adequate livelihood from the books they feel bound to write has caused much anxiety and frustration. Although writers do not (and cannot) construct for themselves a trade union — for the reason that it is not possible to work out a common policy for a group of individualists — their interests are ably represented by the Society of Authors, founded by Sir Walter Besant in 1884. It advises members in regard to contracts with publishers, copyright, and all the various problems with which authors are faced.

Recently, the Society commissioned a research organization to conduct a confidential postal survey among its members to find out the types and numbers of books written by members; income received from royalties during the financial years April 1963–5; and also income received during the same period from other literary and non-literary work. Also there were enquiries about working conditions. The facts uncovered in the survey have been analysed in a personal statement by Richard Findlater and published by the Society of Authors under the title — *The Book Writers, Who Are They?* The idea was to "throw light upon the conditions of the author ... and so to take a realistic look at his chances of survival in the face of changing tastes and trends, social, economic and cultural."

Mr. Findlater says, at the outset, that Britain gets its books on the cheap — at the expense of authors. He argues that literature cannot maintain itself on the basis of past glories: "Without a *living* literature — and that depends not only on an *élite* but on a broad base of living authors — Britain would soon lose her remaining cultural and intellectual influence." He goes on to attempt to define the contemporary author as revealed by this survey. Two writers out of three are

male, and the same proportion of writers live outside London. Three quarters could be called middle-aged, between 35 and 65; only 5% were below 35 and 19% over 65.

In his attempt to present an accurate picture of contemporary writers functioning in a changing Britain, Mr. Findlater has found a way of defining authorship in what he calls contemporary British terms, that is, in terms of activity as well as by income. This enables him to make a distinction between the *primary author,* who puts writing first; and the *secondary author,* who does not do so. About 56% of the authors were solely or principally occupied with authorship.

> These were the primaries. As many as two thirds of them had published four or more books, and over half of them had published at least one book between April 1963 and April 1965. These were evidently authors by *activity.* But if they are to be considered as authors by *income,* the picture changes. Take a minimum figure, say £500 — about half the national average wage, and less than the basic pay of a bus-driver. Add up the receipts from writing of all kinds (books plus other literary work) averaged over the two financial years, 1963–5, and you discover that only just half the primaries managed to scrape up to this subsistence level.

It is clear from the facts gathered in this survey that the writing of books is easier if literature is supported by some kind of other work, such as teaching, lecturing, translating, journalism, etc. The secondary author can weather storms; he can afford to pause, take his time, and be free of persistent anxiety in ways denied to primary authors.

Earnings by both types of writers from all literary sources, in the period 1963–5, show that 56% of the primary authors earned over £500 a year and 44% less than that; and among the secondary authors, 26% were above that figure in earnings, and 74% below it. "The evidence of the survey suggests, more specifically than anything published to date, that something is seriously wrong with the mind and the machinery of a society such as ours which treats so miserably the authors of its books."

The general condition of the contemporary author is not to be separated from the cultural climate in which he functions. For the serious primary author who is dedicated to his profession, the problems are likely to increase. Professor Lionel Trilling, in his book *Beyond Culture,* has said that there is an "adversary culture" in existence which works against the objectives of true culture. This temporary veneer, or form of fashionable sophistication, certainly assists the type of writer who is not troubled about fundamental issues. True art is a special kind of personal communication which conveys a new experience, whereas the "pop culture" is merely an imitation or caricature of life.

I think that the primary author is entitled to a closer examination

than Mr. Findlater has been able to conduct in the space available to him. It is the author who puts literature first in his life who bears the heaviest burden; and he bears it because he can do no other. D. H. Lawrence is an example of the type of writer who could not function at all except on a whole-time basis. All his energy went into his work. He was not prepared, despite all kinds of privations, to push literature back into a secondary position, so that he could live comfortably and jettison the problems that crowded in upon him.

Mr. Findlater quotes Dame Rebecca West on this matter of personal pressures. Sometimes the full-time writer may be forced to write only for money, to shelve the things he passionately wants to do, but the course he adopts is his own. He does not obey an organization or arrange his career to suit a curriculum. "What is so dangerous to the writer labouring under such afflictions," says Dame Rebecca, "is that writing demands the full co-operation of the very thing in the mind which is distracted by private griefs and the fear of ruin."

Writing is a lonely profession. It always has been; it always must be. The author may be a philosopher, poet, historian, biographer, essayist, or novelist, but his ideas, his vision, have to be communicated in loneliness. Only by a dredging of his own consciousness can he get at the kind of power with which to remake an experience or to reformulate a concept and shed light that has not been shed before on conditions, ideas, and situations.

If it is accepted that authors are creative citizens necessary to the furthering of civilized ideals, then it follows that a neglectful public, intoxicated by the ephemeral, ought to be made more aware of the true position of literary men. The "image" of the wealthy author living in some exotic setting to escape income tax or to indulge personal whims is a very misleading one. There are such authors, but they form so tiny a minority that no fair-minded person would put them forward as in any way representative.

So what can be done to assist writers now engaged in providing that living culture without which Britain will shrink in the eyes of the world, suffer and decline because the whole manner of its life has become unreal, fanciful, and debased? Mr. Findlater considers various alternatives. He asks whether publishers tend to demand too large a slice of the available cake; and on the whole he does not condemn a profession which struggles against the same current that prevents authors from living a full life. He mentions, too, the vexed issue of book-borrowing. The Society of Authors and the Publishers Association have set up a committee to campaign for the principle that the borrower of books from a public library should pay a small royalty. This seems a

not unreasonable demand; and our virtual Minister of Culture, Miss Jennie Lee, has said that she is "investigating alternative schemes to meet both the statutory obligation of free libraries and the moral obligation of giving authors a fair return."

No-one knows how this will turn out. The obvious fact is that more State support is needed, not simply for the Public Lending Right, but in other matters also. Some writers believe that if authors are assisted by State grants, then this in itself could be harmful to literature. I have not seen any concrete evidence to support such a viewpoint. In this country at the present time there are many defects; most thinkers admit this and are ready to expose them; but there has never been an attempt of any kind by successive governments to interfere with the freedom of thought which is the life-blood of literature and of the other arts.

Mr. Findlater says that the Arts Council of Great Britain (with the assistance of its new Literature Panel) will be able to do as much for authors as it has done for playwrights, composers, and painters. The achievement of the Arts Council in those fields has been very remarkable, and there is no reason to suppose that the Literature Panel will be less successful. But it is rightly stressed that, in order to assist literature to develop it will be necessary for industry, commerce, and the universities to play a part in this regenerative work.

If, as Mr. Findlater suggests, co-operation of this sort between the State and voluntary organizations can buy *time* for the serious author, it will be an immense achievement. Research, if it is hurried, can never be good; and too often authors must hurry because publishers cannot be expected to spend more than a reasonable sum in supporting a specific piece of literary or historical or biographical research.

This publication which the Society of Authors has brought out will enable people to understand, more clearly than was previously possible, the actual position of the contemporary author in Britain. For this reason (and for others) it is sad to reflect that some authors elect to remain outside their professional organization. Individualism will not solve problems; it will only serve to increase the dilemma. Mr. Findlater says that the Society of Authors has done much, invisibly, to help authors. It could have done more, he thinks, in the public eye. It could have shown a little more militancy and attempted also to "overcome the self-insulation of authors by encouraging greater social communication between them."

If by this latter phrase Mr. Findlater means clubs or committees or formal social gatherings I can sustain no faith in them whatever. But if he means some kind of guidance for authors, on a regional basis, as to where their fellow writers are located, then I can see hope in this

sort of communication. I believe it is a myth that authors are not gregarious. They like to meet other authors in a friendly and informal way, in groups of three or four, when real discussion is possible.

The British nation ought to know more about its authors. This booklet therefore will, in the future, prove to have been something of a landmark, breaking through into some kind of sanity, so that those who work hard at their profession shall not be unfairly dealt with in a society where commerce and advertising and other activities seem to have gained a stature and groundwork far beyond their intrinsic merit.

E. W. MARTIN

Colour

Colour is
Magic of words
And songs of birds.

Colour is
Fragrance of flowers
After cleansing showers.

Colour is
Language of eyes
When minds harmonize.

Colour is
More than we see,
A Symphony.

HERBERT BLUEN

New Books and Old

The Practical Aspect of Zen*

DR. SUZUKI was without doubt the greatest living exponent of Zen Buddhism at the time of his death. His three series of *Essays in Zen Buddhism* (Luzac and Company, London. 1927, 1933, 1934) contain perhaps the most authoritative account of the teachings of Zen masters. These volumes are by no means easy reading and presuppose an intellectual background far beyond the reach of the ordinary reader. But the present volume can be read and appreciated by any person with a fair knowledge of English and without any familiarity with Buddhist philosophy. It is perhaps the best introduction to Zen that he has written; and the value of the book is greatly enhanced by forty-three illustrations by Zenchu Sato, an artist who has undergone the *Zendo* (Meditation Hall) discipline.

The book opens with an autobiographical Introduction about the early memories of Dr. Suzuki, in which many interesting facts about his family background and his experiences with Zen masters are narrated. The Preface contains a lucid account of what Zen is. *Zen* is the Japanese word for the Sanskrit *dhyāna*. When Buddhism "passed through the crucible of Chinese psychology," it became something unique; and in the course of this development, Zen has come to identify itself more with *Prajñā* than with *Dhyāna*. Zen attempts to grasp the truth of *Śūnyatā* without the mediation of the intellect or logic, and is therefore called the "abrupt teaching" in contrast to the "gradual teaching" which emphasizes *Dhyāna* rather than *Prajñā*. In Japan these two schools of thought are represented by the Rinzai and the Soto sects. Dr. Suzuki owes his allegiance to the former; and his description of initiation, discipline, and ritual are of the Rinzai school.

The subsequent four chapters are devoted to a detailed description of the initiation and the daily routine of the life of the initiate in the Zen monastery. The chief means of support of the monks is begging as in the days of Buddha. Begging has both an economic and a spiritual value. It inculcates humility and detachment in the person who begs; while at the same time it makes the donor accumulate the merit of self-denial. On account of its educative value begging has been selected as the monks' chief means of maintaining themselves physically; but this does not mean that they lead a life of servility and laziness. One of the important rules of the monastic life is, "A day of no work is a day of no eating." Manual labour forms one of the most important features of the Zen life. The practicalness of the Chinese mind found expression in the daily routine of the monk's life on the farm, in the woods, in the kitchen, and within the precincts of the monastery. Cleaning, washing, cooking, farming, gardening, and other manual occupations are an important part of the monk's duties, and no distinctions are made or exemptions allowed.

The government of the monastery is naturally entrusted to the senior members of the Brotherhood and their offices

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* *The Training of the Zen Buddhist Monk.* By DAISETZ TEITARO SUZUKI. Illustrated by ZENCHU SATO. (University Books, New York. 161 pp. 1965. $6.00).

[WE SALUTE the memory of Dr. D. T. Suzuki, who passed away on 12 July 1966 at the age of ninety-five. He was a figure venerable for his profound learning, his instructive and scholarly authorship, and, above all, his intense and practical spiritual endeavours. He taught in both Japan and the U.S.A., and his works on Buddhism are authoritative.—ED.]

generally change twice a year. The office of the cook in the monastery is a highly honoured one and is filled only by those who have passed a number of years there. One of the principles governing the life of the monk is not to waste, and this applies with special emphasis to cookery, where vegetables or grain is apt to be thoughtlessly wasted or thrown away. Certain days are set apart for washing, mending clothes, shaving, bathing, etc., and everybody is imbued with the spirit of disinterested service and mutual help.

The practice of "secret virtue" which looks for no recognition or reward is emphasized as a means of grasping the doctrine of *Śūnyatā* not only philosophically but in every act of one's daily life.

Another of the important features of the monk's life is Prayer and Gratitude. With Zen Buddhists, prayer is in the form of self-reflection and vow or determined will rather than an asking for outside help in the fulfilment of desires. Prayers are offered to all the Buddhas and Bodhisattvas of past, present, and future; and the Vows and *Sutras* are daily recited in the morning and in the afternoon.

It goes without saying that meditation is one of the most important disciplines of the Zen monk; and its object is to open the *Prajñā* eye. Without *Prajñā* no other virtues are of any avail.

> The Zendo life is considered finished not only when the truth of *Sunyata* is intuitively grasped, but when this truth is demonstrated in every phase of practical life with its multitudinous trials, duties, and complications, and also when a great heart of *Karuna* (Love) is awakened in the way rain falls on the unjust as well as on the just. . . . This is the greatest accomplishment man can achieve on earth. . . . When something of this ideal (of Bodhisattvahood) is firmly grasped, the monk takes leave of the Zendo and begins his real life among his fellow-beings, as a member of the great community known as the world.

These beautiful words summarize the main objective of Zen discipline over a period of many centuries beginning from the coming of Bodhidharma to Japan from Southern India in A.D. 520.

B. V. NARAYANA REDDY

Man in the Universe: Some Continuities in Indian Thought. By W. NORMAN BROWN. (University of California Press; Cambridge University Press, London. x+112 pp. 1966. 32*s.*; $4.00)

What is the hidden yet fruitful thread which links Indian culture in its distinctness yet through its multiple phases of so many centuries? In this brief, pregnant book (indeed a *multum in parvo*) Professor Brown, giving the Rabindranath Tagore Memorial Lectures for 1965, shows how no answer truly satisfies: neither tolerance (p. 9), nor duty (*Karma,* etc. p. 10), nor a pre-existing Cosmic Law (p. 13, known surely to China and Greece), nor a quasi-magical belief that knowledge is power (p. 40), nor the interesting "special feeling for the sanctity of water" (p. 8). Yet his own acute analyses of texts, myths, customs, and other cultural facets do bring us nearer to defining this "vitalizing element." In the Introduction, he cleverly links the problem with the Buddhist dilemma (he cites the *Milindapañha*) of "what it is that transmigrates" in the "renewal of becomings" (p. 1). If speculative thought started with the Ṛgvedic myth of Indra releasing the cosmic waters (p. 7), typical elements are already present in Harappan culture (phallic worship, swastika-sign, a pre-sensing of Śiva as meditative ascetic and as Paśupati, "Lord of Animals," etc.).

"The Search for the Real" is followed by Chapter 2, "The Unity of Life," with a profound analysis of *Ahiṁsā,* where Professor Brown rightly stresses Jainism and Buddhism, and of the relation between general *Ahiṁsā* and the

cult of the Cow. Arresting ideas abound in the third chapter, "Time Is a Noose," while the last chapter "The Conquerors," deals not only with the Aryan invaders but with later, subtler spiritual conquests; and he acutely suggests the "imperfectly Aryanized" culture of the regions which produced Jainism and Buddhism as influencing these two philosophies. Indeed, Professor Brown, noted for his publications on Jainism, gives welcome attention to this creed (e.g., the tale of Nemi, the Jain Saviour, the accounts of Mahāvīra, and the Jain Kālacakra, "Wheel of Time"). The Buddhist legend of the goat and the Brahman deserves to be memorized, while unforgettable, too, are passages like the Time Hymns from the *Atharva Veda,* or the ode to the cosmic goddess Devī.

Such are some vital strands in this search for the "vitalizing element" of the Indian reality. To the diffusion of the understanding of this reality Professor Brown has devoted a lifetime of welcome service.

TERENCE WHITE GERVAIS

Apollonius of Tyana: The Philosopher-Reformer of the First Century A.D. By G. R. S. MEAD. (University Books, New York. xxii+168 pp. 1966. $5.00)

A new edition of Mead's treatise on Apollonius of Tyana (the contemporary of Jesus), first published in 1901, and long out of print, is of importance to scholars and to students of ancient and modern religions, philosophies, and sciences.

The author, who published a number of books dealing with Gnosticism and Christian origins, has given us a masterly review of the extant works on Apollonius, all of which resolve into commentaries on the work of Flavius Philostratus, whose "Life," dating from the early part of the third century A.D., some 150 years later than its subject, is the only surviving biography. Philostratus wrote at the request of the Empress, Domna Julia, who made available to him the now lost diaries of Apollonius' disciple, Damis, as well as epistles of Apollonius.

Mead underlines the importance of Apollonius' journeyings to India and Egypt and of the Oriental philosophy which underlay his teaching and which he infused into the teaching of those religious centres which he visited in southern Europe and Asia Minor.

Students of Theosophy will be especially interested in the references to the Sages (Masters?) on pp. 76, 79, and 86; to the establishment of the Mysteries (pp. 84, 85); to reincarnation (p. 91); and to the real value of imagination (p. 140).

Apollonius' advice to Vespasian (quoted on p. 139) is timeless and present-day governments should note it well: "Count not that wealth . . . which comes from men who groan beneath taxation's heavy weight — for gold that comes from tears is base and black."

H. A. T. GOODFELLOW

Muslim Saints and Mystics: Episodes from the Tadhkirat al-Auliya' ("*Memorial of the Saints*") by FARID AL-DIN ATTAR. Translated by A. J. ARBERRY. (Persian Heritage Series. UNESCO Collection of Representative Works. Routledge and Kegan Paul, London. xii+287 pp. 1966. 35*s.*)

This book is the first of the Persian Heritage series, and has been included in the Unesco Collection of Representative Works. The *Memorial of the Saints,* by Attar (died A.D. 1229) is the oldest legend of the saints in Persian still existing. The saints, said one Muslim mystic, are servants of God "who stand through Him, and move and rest through Him, who live all through Him

and abide in contemplation of Him."

The translator, in his Introduction, gives a brief account of the origin and progress of mysticism in Islam, and especially of its treatment by Persian writers. He gives a valuable bibliography of the sources used by Attar for this book, and also of the writers who have written on these saints. He has limited himself mainly to the biographical details of his subjects and those who seek for their mystical teachings will have to look for them in such other translations as exist, which include their sayings.

One woman, Rabe'a al-adawiya, is included among these saints, and the reason given is, "when a woman becomes a 'man' in the path of God, she is a man and one cannot any more call her a woman." One of her prayers given here is, "O God, if I worship Thee for fear of Hell, burn me in Hell, and if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thy own sake, grudge me not Thy everlasting beauty."

In the account of Abu Yazid al-Bestami, he says of his attainment of unity with God:

> Since I have reached this stage, my token is eternal, my expression everlasting, my tongue is the tongue of unity, my spirit is the spirit of divestiture. Not of myself I speak ... neither through myself do I speak. ... In reality the speaker is He, not I.

In the transliteration of Persian and Arabic names, the omission of diacritical marks is reasonable, but the change of vowels from what is customary seems unnecessary.

Our very grateful thanks are due to Dr. Arberry for this notable addition to our translations from the Persian, and we look forward to succeeding volumes in this series. The book is beautifully produced.

MARGARET SMITH

Mysticism and Liberal Religion. By SIDNEY SPENCER. (The Essex Hall Lecture for 1966. The Lindsey Press, London. 15 pp. 1966. 3*s*.)

This is the printed form of the Essex Hall Lecture, delivered this year at the Annual Meeting of the British Unitarians. Mr. Spencer is a one-time Principal of Manchester College, Oxford.

The lecture is of particular interest because of its source. Unitarians are supposed to emphasize what is called reason in religion. Mr. Spencer in this lecture emphasizes mysticism as transcending reason or intellectual knowledge.

And he awards it particular power in breaking through dogmatic boundaries. Mystics usually move from the "alone to the Alone" and consequently frequently find themselves in conflict with authority. One is led to believe, therefore, from Mr. Spencer's point of view, that mysticism is essentially liberal.

Whether this is so, and if it is so what implications it has, can challenge the reader from this excellent, scholarly, and well-written lecture. It should give pleasure and help to many. The author frequently quotes the mysticism of the East.

E. G. L.

History of Religion: The Destiny-Determining Factor in the World's Cultures. By FRED LOUIS PARRISH. (Pageant Press, New York. 279 pp. 1965. $5.00)

There are books galore on the history of religion and it may well be asked if there was any need for this book on the subject. The author himself is conscious of this but justifies the publication of his book on the ground that he has written it from a fresh angle:

> There remains an unfilled need for a "History of Religion" which is primarily concerned with the presentation of world religion as a

single field. Our concern in this book is to present the primary aspects of the history of world religion taken as a whole, in terms of the "powers," i.e. the destiny-determining factor, in world cultures: (a) of religion's assumed determining "power-areas" which comprise man's "natural world"; and (b) of religion's notable determining "powers," as they are supplied by the religious knowledge in the history of world cultures.

This sentence supplies the key to the author's treatment of the whole subject. He believes that each religious group has its own culture, consisting of how it understands the world and how it builds up its own way of life, which is its religion. The author displays a wide range of knowledge in proving his point and makes indeed a valuable contribution to the study of religion. He further tries to show that no religion of the past had any real claim to being considered a world religion. It is only after the emergence of modern science as giving us a world view of our universe that it has become possible for a world religion to emerge, which may borrow from all the existing religions but which will transcend them all.

It is an interesting thesis, which the orthodox in every religion may not accept, but the fact remains that every religion has had to bow before the discoveries of science, whether the great astronomical discoveries of Copernicus, Galileo, and Newton or the evolutionary theory of Darwin or Einstein's theory of relativity. The world as science pictures it can never supersede the way of life, which is religion *par excellence*. But every advance in science has forced peoples all over the world to accept it and this expanding knowledge is bound in its turn to affect the way of life of all peoples wherever they be in the world.

Dr. Parrish may well be congratulated on his book, which shows how a false and distorted view of the world has affected our way of life with its narrow dogmas and fanaticism. Modern science with its expanding horizons has made mincemeat of old false ideas engendering superstitions, and cleared the ground for the emergence of a new religion which can be truly called a world religion.

A. R. WADIA

Shapes of Philosophical History. By FRANK E. MANUEL. (George Allen and Unwin Ltd., London. 166 pp. 1965. 25*s*.)

The writer is Professor of History at New York University and this book is a collection of the Harry Camp Lectures that he was invited to deliver at Stanford University. Professor Manuel does not seem to be interested in history as a description of what happened but in the interpretation of events. He distinguishes two modes of historical perception, the cyclical and the progressive, and he follows them in their varied versions during the course of many centuries.

His work speaks eloquently of his immense scholarship. Nothing of significance in the writings of the philosophers of history from the early centuries of the Christian era to the twentieth century escapes him. His evaluation of the French, German, and Italian approaches to history is fair and appreciative. If anywhere, it is in the interpretation of history that the national bias works insidiously and tendentiously. Again it is in the vision of history that the thinker drifts to theological and metaphysical musings.

After a careful consideration of the views of Spengler, Toynbee, Sorokin, Berdyaev, Teilhard de Chardin, and others the writer seems to be surprised at the "uneasy" consensus of opinion among them in spite of their divergence in presuppositions and points of departure. They seem to see in the future a movement "away from the present absorption with power and instinctual existence," to "etherialization," to

"hominization," or to a "second axial period of spirituality." The technical civilization seems to have exhausted itself and to be inevitably drifting to the birth of a new spirituality. The writer admits that the meliorists and the progressists still dominate, and do not allow the new vision to emerge undisturbed. But with all his scepticism and in spite of himself he feels "on the verge of accepting the new dispensation." Strangely enough, even historical knowledge seems to culminate in faith, but in a faith which may itself contribute to the realization of its object.

S. VAHIDUDDIN

Order and Counter-Order: Dualism in Western Culture. By G. C. WATERSTON. (Philosophical Library, New York. x+156 pp. 1966. $4.75)

This is an original and provocative work. The author examines the concept of order in European civilization, and its contrary.

Man, endowed with reason and intelligence, craves for order in his civilized state. In order to attain to order, the idealistic and religious systems create a certain foundation. Antithetically there is the romantic or "sensationalist" dynamism which works for release from the shackles of an outworn order. These two diametrically opposite forces are discussed with great force in a brief work of great learning. The author begins first by discussing Intellect, Sense, Reason, and Order. Next he proceeds to the Church, the State, the studium (or the scholastic conception), and then comes finally Iconoclasm and the tragic order.

There are two main criticisms of this approach. It may well be urged that behind all semantic variations and confusion, there still is a universal order — Platonic, for instance — a universal rhythm which is achieved even by the forces of iconoclasm, working against conventional order. This has not been fully explored. And, technically, the book is too full of quotations, in parts too brief for full comprehension. There are learned notes at the end, but, surprisingly, no index.

This is not a beginner's book; but, on reading it, one feels a sense of dissatisfaction at the wealth of ideas offered, without that methodical exposition which would make it more useful. Brevity, in this case, does not appear to be the soul of wit.

A. A. A. FYZEE

Shakespeare in the Light of Sacred Art. By MARTIN LINGS. (George Allen and Unwin Ltd., London. 132 pp. 1966. 25*s*.)

It is unusual to find an author who writes about both a Sufi mystic and Shakespeare, and in much the same way. Martin Lings, now on the senior staff of the British Museum, produced a highly praised study of Shaikh Ahmad Al-'Alawi. His present book owes much to the fact that he was for many years lecturer on Shakespeare at the University of Cairo. From his reverent allusions to Dante and his assertion of the general superiority of Medieval to Renaissance art, one may surmise that Mr. Lings is himself a Catholic. Somewhat surprisingly, he maintains that Shakespeare belongs "to a prolongation of the xvth century rather than to an anticipation of the xviith." Indeed we are told that Shakespeare advanced backwards, so to say. After 1600, when he had written twenty-two plays, he became more medieval. Consequently, Mr. Lings concentrates on the great Tragedies and the final Comedies.

What does he mean by "sacred art?"

> . . . as regards mediaeval art in general, it is important to distinguish between what may be called esoteric works, which look beyond salvation to sanctification, and exoteric works,

in which sanctification is at best no more than a remote ideal.

As to Shakespeare himself:

What *is* obvious, however, is that his plays far transcend the idea of salvation in its more limited sense; and it may be remarked in passing that this does suggest that their author was following a spiritual path, which itself implies attachment to an order.

This is certainly intriguing. But unfortunately Mr. Lings gives himself no fair chance to validate or really illuminate his ambitious theme. Even *The Tempest* gets less than half a dozen pages. In that compass it is impossible to do what, say, Mr. Colin Still attempted in a longer book.

ROY WALKER

C. G. Jung and Hermann Hesse: A Record of Two Friendships. By MIGUEL SERRANO. Translated by FRANK MACSHANE. (Routledge and Kegan Paul, London. 112 pp. 1966. 25*s*.)

When Miguel Serrano, the author of this remarkable book, first met Hermann Hesse, the latter said to him: "Nothing ever happens by chance. Here only the right guests meet. This is the Hermetic Circle. . . ." This idea dominates this revealing record of a most unusual friendship in which the author forms a worthy third, and to which a common interest in ancient Indian thought provides the backdrop. The title of the book as originally published in Spanish was *El Circulo Hermetico*. It seems to have been discreetly dropped in the translation, for fear, perhaps, that it might scare away English readers.

Serrano, Chilean writer, explorer, and diplomat, first came to India in 1953, and later represented his country as ambassador. During his nine years' stay in India, he travelled widely and studied and practised Yoga. He has described his life and experiences in his book *The Serpent of Paradise,* the "Serpent" being a reference to the concept of *Kundalini* which pervades the Yogic symbolism which gripped the author's imagination. Although he had been familiar with both Hesse and Jung through their writings for quite a number of years, his personal contacts with Hesse commenced only in 1951, and with Jung as late as 1959, barely two years before his death. Time had apparently little to do with these unique friendships, which were so fruitful that one cannot help agreeing with the author that they must have been the outcome of a deep-seated and even occult affinity. Of the two, the ties with Jung were more intimate and profound, and their description takes fully two-thirds of the book.

Serrano says: "The importance of India in this relationship cannot be over-emphasized." With particular reference to Jung he adds:

Without my Indian experience, it is probable that I should never have been attracted to that great man, and in the end, India was the link that joined us, since it had as much importance for Jung as it had for Hesse.

All the same he is aware that neither Hesse nor Jung are as well-known or appreciated in India as they deserve to be. For this curious fact, all three offer their own more or less congruent explanations: India has been more intent on living out her myths than on analysing or rationalizing them.

The temptation to examine in some detail the attitudes towards life of the author's heroes, and the aspects of their thought which he has presented with so much insight, has to be firmly resisted in a review like this. Comparing the two, Serrano says:

If I were to distinguish between the two, I would say that I had discovered more peace and serenity in Hesse than I did in Jung. Up until the last moment, Jung still seemed to be searching. . . . If Jung was a man of science capable of expressing his discoveries in the ordinary language of men, he was also a strange being who narrated improbable experiences in a language that was at odds with

that of official science. He gave new turns to those mysteries which emanate from the eternal tradition of man.

These are the author's closing words:

I realize that if I were to consider myself as part of that [Hermetic] circle with Hesse and Jung, it would only be because I have tried to understand their messages and to tell what I saw in these two men. Our duty is not only towards things; it is also towards men, and the message must be passed on from generation to generation.

While not agreeing with all the author's views, the reviewer was drawn into sympathy with his sincerity and prophetic fervour. This highly suggestive and absorbingly interesting little book was finished at a single sitting, but its echoes are still reverberating in his mind. At its commencement, the author remarks:

As with men, it has always seemed to me that books have their own peculiar destinies. They go towards the people who are waiting for them and reach them at the right moment.

How true!

K. GURU DUTT

Carnets 1942–1951. By ALBERT CAMUS. Translated from the French and with an Introduction and Notes by PHILIP THODY. (Hamish Hamilton, London. 212 pp. 1966. 30*s*.)

This is the second volume of Camus' *Carnets* to be published in English (it first appeared in France in 1964). The period covered, 1942–51, was almost certainly the most active and fruitful in Camus' life. During this time he played an honourable part in the French Resistance, emerged as a very distinguished journalist and newspaper editor, gradually formulated a number of humane answers to the more life-denying assertions of contemporary nihilism, saw four of his plays performed in Paris, completed *Le Mythe de Sisyphe* (1943), wrote and published *L'Homme Révolté* (1951), and published his two best novels, *L'Etranger* (1942) and *La Peste* (1947).

These pages are essentially the working notes of a careful, gifted artist and the spiritual autobiography (in very fragmented form) of an outstanding modern moralist. As such, their appeal to the general reader may not be great, though Professor Thody's notes are illuminating for anyone who does not know Camus' work well. However, for someone already familiar with the bulk of Camus' writings, these notebooks are fascinating for the details they reveal about the genesis of certain literary works — particularly *La Peste* — and for the way in which Camus can be seen defining his functions and duties as a writer and formulating his attitudes towards contemporary social, political, and philosophical pressures. No doubt Camus must be judged by the artistic achievements and moral positions of those works published in his own lifetime. Nevertheless, the present volume is useful and revealing in so far as it reminds us of the discipline and personal integrity which fed his art and his philosophy of life.

JOHN CRUICKSHANK

One World and One Human Family: An Anthology. Edited by SWAMI NIRMALANANDA. (Viswa Shanti Nikethana, Yelandur, Mysore State. 95 pp. Rs. 4.00; 8*s*.; $1.00)

This publication is due to the enthusiastic efforts of Swami Nirmalananda and deserves to be welcomed not only in India but in all nations. The title itself indicates in a nutshell the ideals to which the Swamiji has dedicated his life. He entered *saṅnyāsa āśrama* on

7 March 1966 so as to carry on without let or hindrance his mission: to work for world peace, joy and freedom, and universal brotherhood. The letters, messages, and articles compiled in this publication to commemorate the occasion, which are from almost all parts of the world, amply demonstrate the eagerness of all nations for world peace, happiness, and freedom, and each lays stress on one or another aspect of the problem. The articles on "Call of Our Age," "The Problem of Love," "In Search of Purpose," and "Peace, the Strategy of Mankind" deserve special study.

The world has today become a much smaller place. Foreign nations have become our neighbours and the world a single co-operative group. All problems, racial, political, social, economic, etc., can be solved by the consciousness of the earth as one great family and through endeavours to express this reality in all our relationships.

The Swamiji has referred to an impersonal vision of life as the way to ensure pure joy and perfect happiness. He has referred to the heritage of India in the living tradition of her sages, to the ethics of the Buddha, to the teachings of Jesus Christ. Copious quotations from various scriptures and world teachers and reformers have been included.

By virtue of these the publication is instructive; and by virtue of the messages from all over the world it brings the reader a sense of sharing in a global good will and altruistic aspirations.

K. E. PARTHASARATHY

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

On Saturday, 20 August, the B. P. Wadia Memorial Lecture, 1966, was given under the joint auspices of the Indian Institute of World Culture and the P.E.N. All-India Centre. Shri R. R. Diwakar, of the Gandhi Smarak Nidhi, spoke on "Philosophy in Public Affairs." H. E. Dr. P. V. Cherian, Governor of Maharashtra, kindly took the chair.

Dr. Jal F. Bulsara welcomed the Governor.

In his opening remarks Dr. Cherian spoke of the many-sided public services of Shri Wadia. Shri Wadia had worked for the spiritualization of public affairs. He had founded the first Labour Union in India, and in doing so had not only acted for the economic interests of the labourer but also demanded from the labourer himself and from his employers an awareness of the labourer's inherent dignity as a human soul. Dr. Cherian recognized the essential importance of Shri Wadia's Theosophical inspiration. This, working through his social and cultural labours, had become a fearless Theosophist's practical search for the soul. Dr. Cherian remarked that this was an important example today, when national *character* is on trial and we need to remember that we cannot afford to neglect spiritual development for political.

Shri R. R. Diwakar spoke also of the late Shri Wadia's Theosophical perception applied to social work as an instance of philosophy rightly operative in public life. Shri Diwakar premised that,

as man is a spiritual being, his evolution is from the animal, through the human stage, towards godliness. Hence public life, as Gokhale and Gandhiji taught, needs to be spiritualized as an expression of and an aid to this evolution. This demands that the truly human consciousness must be master of the physical and vital urges.

Shri Diwakar left aside any questions of metaphysical formulation; for he argued that the "corollaries" of metaphysics — values and social ethics — were plain enough. The problem was really that we saw the better course but too often pursued the worse. It was the putting into practice of our ethical values that received his most urgent emphasis.

Those ethical values might be summed up in respect for other beings and the eschewing of selfishness. Public affairs are not confined to the working of large and organized institutions. Wherever a human being has any dealings with another, an aspect of public affairs is to be seen. If this is governed by ethical principles, the whole of social life would come to embody true *Ahiṁsā*.

Shri R. P. Sirkar, moving a vote of thanks, recalled a phrase Shri Wadia had often used: What we need is "a compassionate mind and an intelligent heart."

The Teilhard de Chardin Association of Great Britain and Ireland, 45 Queen's Gate Gardens, London s.w. 7, is celebrating its first year of existence with its First Annual Conference in London, 14–15 October 1966. It is in close touch with sister Associations in France, Germany, Belgium, U.S.A., and other countries, and even after so short an existence is able to list some dozen active study groups in England and Scotland, and others currently being formed, apart from several study groups in London itself. The Association plans: to organize study groups on selected books; to set up a central library and reading room; to organize meetings, conferences, and symposia; to promote books, films, and TV and radio broadcasts; and to publish *The Teilhard Review* (the first number of which is commented on below). The speakers at the October Conference include the Association's Chairman, Dr. Bernard Towers, Fellow of Jesus College, Cambridge, now at the University of California, Los Angeles, and distinguished University lecturers and others from Leopoldville, Newcastle-upon-Tyne, Paris, Poitiers, and Oxford. Three-day conferences in Manchester and Dunblane, Scotland, are being projected for 1967.

Dr. Bernard Towers writes of Teilhard de Chardin:

> In a world that diminishes man, Teilhard saw him as the ground of hope for the future; the spearhead of evolution in a world which, through man's willing participation, is approximating more and more to the will of God. Teilhard thought on a vast scale and saw that nationalisms would only vanish when men saw that they were transcended in the more urgent task of building the planet earth. He thus saw the material and the spiritual as twin faces of a single reality, for by pondering the natural world he unveiled the image of the divine.

Teilhard's thought is not easy — indeed the work of no pioneer can be — and the Association's purpose is to make it "more readily understood," as well as to disseminate his ideas more widely. In addition to ordinary membership, there is a special student (full-time) membership, as well as group membership for religious communities, details of which can be had from the Hon. Secretary, Mrs. K. Croose Parry.

This lively interest is part of the general stir of ideas going on at present, and as a real endeavour to "increase mutual understanding and common purpose" among thinking men, it is to be valued.

The excellent first number of *The Teilhard Review*,* the "news-letter" of the Pierre Teilhard de Chardin Association of Great Britain and Ireland, has been attractively produced by a new publishing firm.

The Editorial declares the Association's resistance to the tendency to treat Teilhard's writings as something arcane, and to the forcing of his "carefully balanced and controlled attempt at synthesis" into allegiance to a partisan cause. It intends to avoid the danger of making him some charismatic, larger-than-life figure, and aims to present his writings as a practical means of bringing together peoples of all kinds of disciplines and complexions, and of encouraging them "to work together by virtue of a common cause and a common goal." Of the two main items, "Perspectives" No. I, "The World Vision of Teilhard de Chardin" by Professor F. G. Elliott, is a most satisfyingly clear guide to the essence of Teilhard's thought for readers who find it difficult. Part 2 will follow in the Winter issue. "Perspectives" No. II describes Christian and Marxist irenical dialogues, at the Paulus Gesellschaft 1965 Salzburg Congress, and elsewhere on the Continent. A section is devoted to news of the various Teilhard Associations, in Britain and in Europe. Book reviews and a list of Study Groups complete the contents.

Apparently there are quite a few people who believe that some extra-terrestrial civilization is making contact with earth. Some, like the Unidentified Flying Objects Research Association, claim a technico-scientific approach. Others speak of flying saucers, parked, or airborne, complete with occupants dressed in "one-piece suits, glistening trousers, and Balaclava helmets." John Davy, the London *Observer* Science Correspondent (31 July 1966), makes some pertinent remarks in discussing a forthcoming book, *Intelligent Life in the Universe*, by Dr. Carl Sagan (Harvard University and the Smithsonian Astrophysical Observatory) and Academician J. S. Shklovskii (the Sternberg Astronomical Institute, Russia).

The authors' "cosmic excursion," according to Mr. Davy, "is propelled by careful scientific argument laced with a dash of speculation ... a heady mixture." After evaluating possibilities they conclude, despite a lack of direct evidence, that habitable planets "could well be common in the universe" and that some could have produced intelligent life and eventually a technical civilization. The time-factor, and "time-contraction," due to relativity, however, would render inter-stellar communication and travel decidedly difficult. Astronauts might do the trip to the centre of the galaxy and back in forty-two years, but that would be some ten thousands of years in earth time, provided, says Mr. Davy, there were anyone there to welcome them back. Possibly the fact that an increasing number of scientists are prepared to postulate, however cautiously, the possibility of "superior intelligences," benevolent or menacing, may be a reaction against the earlier conception of man's isolation in the immensity of an empty cosmos. But, Mr. Davy points out, they still think of such beings in terms of modern physics and chemistry, which are the result of a, historically, very recent mode of thinking. The hallucinogenic drugs show today how our consciousness of life outside is affected by internal factors. What we "see" of the universe is in our minds, our imaginings.

But the future could bring new imaginations. These would direct our attention to

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* *The Teilhard Review*. Volume I, Number I. Summer 1966. Edited by ANTHONY O. DYSON. Published by the Pierre Teilhard de Chardin Association of Great Britain and Ireland. (The Garnstone Press, Ltd., London. Twice-yearly. Single copy 5*s*. post paid. Subscriptions available at present only to libraries, universities, colleges, and similar institutions of learning.)

new phenomena, suggest quite different experiments, and could lead to quite new perspectives.

He shows that Sagan and Shklovskii have explored the outer world, without considering what in us affects our awareness of the outer. But, he adds, "they could not, perhaps, have written their book if astronomy and psychology were not drawing closer together than we sometimes think."

In October 1963 Professor Gerald S. Hawkins, of Massachusetts, U.S.A., published in the scientific journal *Nature* his theory of the purpose of Stonehenge. Using an electronic computer for his research, he argued that Stonehenge was a most complex calendar, with alignments to the positions of sun and moon throughout the year. His book on the subject, *Stonehenge Decoded,* which appeared in the spring of 1966, met, however, with a mixed reception from some archaeologists and scientists. Now, Professor Fred Hoyle, the well-known astronomer, has come into the arena and gone a step further, with evidence (again presented in *Nature*) about the fifty-six Aubrey holes (so called after their seventeenth-century discoverer, John Aubrey) which ring the site. These, it is said, represent the ecliptic, and when four marker stones are moved in a specific way practically all the sun and moon eclipses can be predicted with accuracy. Even the need to correct a particular angular error which manifests at certain points in the cycle of lunar nodes is met by the existence of a line of post holes, whose purpose has never previously been understood, but which satisfy this need completely. The final comment of Anthony Tucker, the Science Correspondent of *The Guardian,* in his report on it (29 July) is of interest.

> The major problem in accepting it [Professor Hoyle's argument] is that it implies a level of numerate sophistication much higher than is generally assumed for Neolithic times. That assumption could easily be wrong.

Certainly we find "civilized" and "savage" as contemporaries now, and in earlier periods. Why not then? Incidentally —

> . . . there are records which show Egyptian priests — Initiates — journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning North and travelling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land,* on the North-Western promontory of the New Continent.
>
> [Fn.: Or on what are now the British Islands, which were not yet detached from the main continent in those days. . . .] . . . for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terra firma.*
>
> —*The Secret Doctrine* (1888), II.750.

The modern experts are more than likely to reject unhesitatingly any such statements. Still, in view of the way in which "the dawn of civilization" is being pushed further and further back in many directions, it may be wise to keep an open, if cautious, mind on the subject.